

Clergy,' and there is no mention of any design against society **or** property which would certainly have been mentioned in this long satire if there had been the least ground for it. The Lollards are described as people who read the Bible and loathe images and pilgrimages.

Some Lollards had been spreading stories that Richard was alive, as far back as 1406 (see *Rot. Parl.*, iii. 583-4), but only as a lever for their own agitation against their Lancastrian persecutors. They had no support from the Kemnant of the Plantagenet party. Oldcastle had been a stout Lancastrian at the time of the change of dynasty.

Note I, p. 340

Further, the preambles of the Lancastrian Statutes directed against the Lollards, which represent the worst the State had to say against them, are confined to complaints of religious heresies and of the political designs to which the persecuted sect was driven in order to secure religious liberty. There is no word in these statutes of attacks on property, except in the petition for legislation against Lollards, in *Hot. Parl.*, iii. 583-4, which accuses the Lollards of demanding the seizure of Church property, and adds that the petitioners suppose that the Lollards will next proceed to attack lay property. This statement implies that the Lollards were not at the time actually attacking lay property, but were expected to do so by hostile critics. If the Conservative party issued a pamphlet, saying * The Liberal party is attacking the House of Lords, and you may be sure it will soon attack the Crown,* such a statement would prove to the historian of a later age that the Liberal party was not then attacking the Crown.

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A Lollard writer of the fifteenth century complains in general terms, * Our bishops damn and burn God's law because it is drawn into the mother tongue.' (Arber's *Englisht Reprints*, p. 172 of vol. for Sept. 1871.)

The burning of translations possessed by poor heretics is quite compatible with permitting the orthodox among the rich to have English Bibles.

On the whole question of the attitude of the Church authorities in the fifteenth century to Bible reading, and the possession of English translations of the Scriptures by the laity, see the important work of Miss Deanesly, *The Lollard Bible*, published by the Cambridge University Press in 1920.

Note 2, p. 343

When Poxe is quoting from Bishops' Registers he is trustworthy, but I have not adopted the stories that he tells on hearsay of old inhabitants,